

EVALUATING THE LEGITIMACY OF CELEBRATING MAWLID-UN-NABI (PBUH)

Dr. Abbas Ali Qayyum, (1)

Dr. Faiza Qayyum, (2)

Abstract

Introduction: The legitimacy of Mawlid un-Nabi is often questioned, since Mawlid is not expressly mentioned in the Quran or the Hadiths. The aim of this article is to evaluate the legitimacy of celebrating the birth of Prophet Muhammad (peace be upon him).

Method

We have evaluated the legitimacy of celebrating Mawlid-un-Nabi based on references from the Quran, Sahih Al-Bukhari and Sahih Muslim by first looking at the basic principles of Islamic jurisprudence (fiqh). Secondly, the article evaluates the meaning of a Prophets (peace be upon them) birth according to Islam. Finally, this article discusses the birth and the value of Prophet Muhammad (peace be upon him) based on the concept of celebration in general and the value of celebration in Islam.

Results

The births of Prophets (peace be upon them) are specific mentioned as special days in the Quran (Maryam 19:15, Maryam 19:33) and the birthday of Prophet Muhammad (peace be upon him) is thereby also a special day (dalalah-al-nass). Special days are encouraged by Allah almighty to be celebrated (mutlaq command) (Yunus 10:58, Ad-Duha 93:11). The Prophet Muhammad (peace be upon him) himself celebrated his birthday (Sahih Muslim, book 6, chapter 33, hadith number 2603, Sahih Muslim, book 6, chapter 33, hadith number 2606) and the Companions (Allah be pleased with them) of the Prophet Muhammad (peace be upon him) used to gather in remembrance of Allah almighty and tell stories about the life (sirah) of Prophet Muhammad (peace be upon him) (Sahih Al-Bukhari, volume 5, book 58, hadith number 143, Sahih Muslim, book 35, chapter 11, hadith number 6521).

Conclusion

Celebrating the birth of Prophet Muhammad (peace be upon him) is legitimized and encouraged based on references from the Quran, Sahih Al-Bukhari and Sahih Muslim.

Author:

Dr. Abbas Ali Qayyum

Copenhagen, Denmark

E-mail: abbasaliqayyum@yahoo.dk

Dr. Faiza Qayyum

Copenhagen, Denmark

E-mail: faizaaq87@hotmail.com

(1) *Copenhagen, Denmark*

(2) *Copenhagen, Denmark*

Introduction

Each year on the 12th Rabi' ul-Awwal (the third month of the Islamic calendar), the birth of the Prophet Muhammad (peace be upon him) (Mawlid un-Nabi) are celebrated throughout the Muslim world. The celebration of the Mawlid includes many different activities, such as reciting Quranic verses, remembering stories from the Prophet's (peace be upon him) life (sirah), reading poems (nasheeds) extolling the Prophet's (peace be upon him) virtues and attending Sufi dhikr. Since celebrating the birth of the Prophet Muhammad (peace be upon him) is not expressly mentioned in the Quran or the Hadith, its legitimacy is often questioned in contrast to celebrating other festivals such as Eid-ul-Fitr and Eid-ul-Adha. This matter has been largely debated since the 5th century with later issuance of Fatwa both pro and against the celebration of the birth of the Prophet Muhammad (peace be upon him).

The intention of this article is to evaluate the legitimacy of celebrating the Mawlid based on references from the Quran and two books of Hadith, Sahih Al-Bukhari and Sahih Muslim, which are considered to be the most authentic books of hadith. We evaluate the Mawlid by first looking at the basic principles of Islamic jurisprudence (fiqh). Secondly, we evaluate the meaning of a Prophet's (peace be upon him) birth according to Islam. Finally, based on celebrations in general and their value in Islam, we will try to understand the importance of the beloved Prophet (peace be upon him) and his birth.

Basic principles of Islamic jurisprudence (fiqh)

The basic principle of every constitution and ideology is that, all actions are permissible until declared otherwise. This is also a well-known principle of Islamic jurisprudence (fiqh) "al asl fi al-ashya' al-ibaha". All actions are mubah/ permissible unless specified otherwise by Allah almighty or the Prophet (peace be

upon him). Those actions, about which the Quran is silent, should not be questioned.

O believers! Do not ask about things (on which the Qur'an is quiet) for if they are disclosed to you, they may put you in strain (and you will be repelled by them). But if you enquire about them whilst the Qur'an is being sent down, they will be disclosed to you (i.e. fixated through revealing the commandments, but this will put an end to your choice of discretion, binding you to only one command). Allah has (so far) overlooked (these matters and questions), and Allah is Most Forgiving, Most Forbearing.¹

The silence of Allah almighty is a sign of mercy. If Allah almighty has not prohibited it, then it is permissible, neither, you earn good deeds nor bad deeds by performing or abstaining from such acts. But certain actions are either encouraged or prohibited by the Quran or according to the sunnah of the Prophet (peace be upon him) and can be categorized as e.g. fard, wajib, mustahab, sunnah, makrooh or haram. According to this basic principle, the celebration of Mawlid is permissible, unless it is specified as forbidden in the Quran or by the sunnah of the Prophet (peace be upon him) or any prohibited act is conducted during the celebration. It clearly states in the Quran, that the burden of proof lies with those declaring an act for forbidden.

"Say (to these polytheists): 'Produce your witnesses who would (come to) testify that Allah has forbidden this.' Then if at all they bear (false) witness, do not accept their testimony (but instead disclose to them their falsehood). Nor yield to the vain desires of those who refuse to accept Our Revelations as true and do not believe in the Hereafter and hold (false gods as) equal to their Lord."²

Never less, in the following we will try to evaluate the legitimacy of celebrating the Mawlid by using only references from the Quran and the two Hadith books, Sahih Al-Bukhari and Sahih Muslim.

Meaning of a Prophet's (peace be upon him) birth

The Mawlid refers to the birth of the beloved Prophet Muhammad (peace be upon him). There is no doubt, that the Prophet (peace be upon him) was born on a Monday in the month of Rabi-ul-awal and he (peace be upon him) is the most perfect human being ever born. The births of other Prophets (peace be upon them) are mentioned in the Quran and emphasize the importance of the day, when a Prophet (peace be upon him) of Allah almighty is born.

And peace be on Yahya (peace be upon him) the day he was born, the day he dies, and the day he will be raised up alive!³

In the Quran, Prophet Issa (peace be upon him) is referring to himself in the following:

And peace be upon me on the day of my birth, the day of my demise and the day I shall be raised up alive!⁴

These verses clearly state that when a Prophet (peace be upon him) of Allah almighty is born, it is a special day with peace being sent upon them as a marking of their birthday. All Prophets (peace be upon them) are blessings of Allah almighty, and the Prophet Muhammad (peace be upon him) is a mercy to the whole world, which is started in the following verse in Quran:

And, (O Esteemed Messenger (peace be upon him)) we have not sent you but as a mercy for all the world (alameen).⁵

When the Prophet Muhammad (peace be upon him) was born, Allah almighty sent his special mercy upon all mankind and did humanity a favor.

Indeed, Allah conferred a great favour on the believers that He raised amongst them (the most eminent) Messenger (blessings and peace be

upon him) from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error.⁶

According to dalalah-al-nass, when an act is proven for one particular group, the act is then also accepted for everyone higher in rank. So when birthdays of other Prophets (peace be upon them) are mentioned in the Quran as days of blessing and should be marked, the birth of the Prophet Muhammad (peace be upon him) has more right to be remembered as being the biggest blessing, bounty and gift to the whole world. Allah almighty emphasizes in the Quran that, He almighty did a favor to all mankind by sending his beloved Prophet (peace be upon him), and further clarifies, how this favor can be repaid, fairly, by celebrating and conveying the message of Allah almighty's bounty and mercy.

Say: (All this) is due to the bounty and mercy of Allah. So the Muslims should rejoice over it. This is far better than that they gather.⁷
And proclaim (well) the bounties of your Lord.⁸

Based upon these verses celebration of the Mawlid is not conditioned to any particular moment, day, month or year. The remembrance of the Prophet (peace be upon him) is incumbent in every minute and second of life, encouraging us to show gratefulness for the favor Allah almighty did by sending his beloved Prophet (peace be upon him) to the world. This gratefulness is repaid by celebrating the Mawlid of the beloved Prophet (peace be upon him) and organizing large gatherings in which the Quran is recited and darood are send upon the Prophet (peace be upon him) in accordance with the following verse from surah Al-Ahzab.

Surely, Allah and His Angels send blessings and greetings on the Holy Prophet (peace be upon him). O believers! Invoke blessings on him and salute him with worthy salutation of peace abundantly.⁹

Conferring these verses from the Quran, celebrating the Mawlid of the Prophet (peace be upon him) is a mutlaq command, meaning it is absolute in meaning and

free from any restrictions and conditions. Celebrating the Mawlid can be performed once in your lifetime or every single day of your life, because there are no restrictions and no conditions linking this celebration to only one specific day or time.

Value of celebrations in general and in Islam

Celebration is a way in which Muslims thanks Allah almighty. This is a great part of Islam. Celebration is a basic element of Iba'dah e.g. Hajj and salah. During the annual event of Hajj, the pilgrims walk seven times around the Kaaba (tawaf) celebrating the sunnah of Prophet Ibrahim (peace be upon him) and follow the tawaf by running seven times between two hills Safa and Marwa (sa'ay) marking the action done by Saaidah Hagar (Allah be pleased with her), who desperately ran seven times between these two hills in the search for water. When she (Allah be pleased with her) returned to Prophet Ismael (peace be upon him), she (Allah be pleased with her) saw a water fountain (ZamZam) arose from underneath his (peace be upon him) foot. When the pilgrims gathers at Arafah at the 9th Dhul al-Hijjah they celebrate the meeting of the Prophet Adam (peace be upon him) and Saaidah Eve (Allah be pleased with her) after being sent down to reside on earth. Likewise the five prayer (salah) are celebrations of events related to different Prophets (peace be upon them). E.g. when Prophet Adam's (peace be upon him) tauba was accepted, he (peace be upon him) prayed two rakah nawafil, which we celebrate in our Fajar prayer (salah-tul-qabool-ee-tauba). When the Prophet Yaqoub (peace be upon him) was healed from a long illness, he (peace be upon him) intended to pray four rakah nawafil. Because of weakness he (peace be upon him) could only fulfill tree rakah, which we mark in our Magrib prayer.

These are compulsory markings, conditioned to a particular time and place. Other joyous occasions are also celebrated such as gathering for special meals during weddings or on the occasion of the birth of a child (aqeeqah). These are not

specified as particular days in the year, rather, they are celebrated as they occur in a Muslim's life. Celebrations of special occasions are also proven from the sunnah of the beloved Prophet (peace be upon him). When the Prophet (peace be upon him) migrated to Medina, he (peace be upon him) was welcomed with great enthusiasm by the people of the city. There was an atmosphere of celebration and people joyously greeted the Prophet (peace be upon him) with tambourines and poems and the Prophet (peace be upon him) did not prohibit this celebration. This event took place on a Monday in the month of Rabi' ul-Awwal. Al-Bara bin Azib (Allah be pleased with him) narrates "I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle" (peace be upon him).^{10,11} At the day of Eid two girls from the Bani Ansar were celebrating and singing the stories about the Battle of Buath at Saaidah Aisha's (Allah be pleased with her) house. As soon as Abu Bakr (Allah be pleased with her) came in, he protestingly forbidden them from singing, whereupon the Prophet (peace be upon him) told him to "leave them" and let them continue celebrating.^{12,13,14,15,16} Even though the Battle of Buath marks the war between two tribes of the Ansar, the Khazraj and the Ans, before Islam, the Prophet (peace be upon him) did not prohibit the singing and celebrating the day and said "There is an 'Id for every nation and this is our 'Id".^{17,18} On that day there were a parade where people were playing with shields and spears and Saaidah Aisha (Allah be pleased with her) was allowed to stand behind the Prophet (peace be upon him), seeing and enjoying the play till she got tired.^{12,15,16}

Other example of marking special events are also proven from the sunnah of the Prophet (peace be upon him) and the Companions of the Prophet (Allah be pleased with them) such as reciting poems while digging the trench before the battle of the Trench (Khandaq)^{18,19,20} and beating the tambourines and reciting elegiac verses mourning who had been killed in the battle of Badr.²¹ This shows that special

occasions, apart from those directly specified such as Eid-ul-Fitr and Eid-ul-Adha, are allowed to be marked.

Another important example of celebrating special events, which we also celebrate today, is fasting on the day of Ashura. When the Prophet (peace be upon him) arrived to Madinah, he saw the Jews fasting on the 10th of Muharram because this was the day Allah almighty saved the children of Israel (Bani Israel) from their enemy, and Prophet Moses (peace be upon him) used to fast this day.^{22,23,24,25} There is no doubt that the day of Ashura was a day of joy and celebration for Bani Israel and the Prophet Moses (peace be upon him) celebrated this day by fasting.²⁶ So, the Prophet Muhammad (peace be upon him) fasted the day of Ashura and commanded the Muslims to also fast. When fasting in the month of Ramadan became compulsory, fasting on the day of Ashura became optional, giving the Muslims opportunity to perform a voluntary marking to thank Allah almighty for the joy and blessings sent upon them and the ummah before them.^{26,27,28,29,30,31,32} Likewise the birth of the Prophet (peace be upon him) is a day of joy for all mankind.⁵ The Prophet (peace be upon him) himself celebrated by fasting every single Monday. The Prophet (peace be upon him) was asked about fasting on Monday, whereupon he said: It was the day on which I was born on which I was commissioned with prophethood.^{33,34}

The beloved Prophet (peace be upon him)

There is no doubt, that the beloved Prophet (peace be upon him) has a special status in Islam. He (peace be upon him) is the messenger of Allah almighty (peace be upon him) and conveyed the message, which will last forever. He (peace be upon him) is considered the leader of all Prophets (peace be upon them).^{35,36} He (peace be upon him) is mentioned with name in the sahadah, next to the name of Allah almighty. His (peace be upon him) name is recited in every azaan, darood, salaam and even in every salah. All Prophets (peace be upon them) are honorable and

respectable and the beloved Prophet (peace be upon him) is exalted above them all. “I will be the chief of all the people on the Day of Resurrection.”³⁷ Allah almighty also states the rank of the beloved Prophet (peace be upon him) in the Quran.

(O Beloved!) Say: “If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is the Most Forgiving, Ever-Merciful.”³⁷

And also in the following verse, where the Quran refers to the Prophet Muhammad (peace be upon him):

And assuredly, you (peace be upon him) are placed high on the Most Glorious and Exalted (seat of) character.³⁸

We are commanded to follow the Prophet Muhammad (peace be upon him) and follow the sunnah of the Prophet (peace be upon him). But does following necessarily mean loving? We even follow the command of someone who we frighten. The Prophet (peace be upon him) said “None of you will have faith till he loves me more than his father, his children and all mankind.”^{39,40,41} It is obligated to not only follow but to love the Prophet (peace be upon him). Love for the Prophet (peace be upon him) is what differentiates the believers in the perfection of their iman. The Companions of the Prophet (Allah be pleased with them), who lived in the same time period as the Prophet (peace be upon him), they loved him (peace be upon him) the most. They saw him (peace be upon him) every single day, heard him (peace be upon him) and he (peace be upon him) always remained in their hearts and minds.⁴² Yet, they gathered in remembrance of Allah almighty and the favor He almighty did by sending the Prophet (peace be upon him) to guide them on the straight path.^{43,44}

Just like the Companions of the Prophet (Allah be pleased with them) used to gather and tell stories about the life of their beloved Prophet (peace be upon him),^{42,43} we should also gather in remembrance of the Prophet (peace be upon him) so the love and respect for him (peace be upon him) can bloom and stay in our hearts and

minds, as well. Gathering is encouraged by Allah almighty⁴⁵ and if done in a proper way, celebration of Mawlid will serve a great purpose, getting Muslims closer to the teachings of Islam and the sunnah of the Prophet (peace be upon him). We know that if a moment is related to a blessed event or thing, it becomes blessed itself such as Ramadan is a blessed month because of the night of Laila tul Qadar. Laila tul Qadar is blessed because the Quran was recited and is stated in the Quran to be better than 1000 months.⁴⁶ So the month of Rabi-ul-awal, in which the Prophet (peace be upon him) was born, to whom the Quran was recited, who is mentioned in the shahada, darood, salaam and salah, who was sent as nothing but mercy to the whole world and to whom the whole world has been created, that month is blessed, that day is exalted and that moment is honored. And the arrival of the beloved Prophet's (peace be upon him) has more right to be celebrated in a worthy way that dignifies his (peace be upon him) status as Rehmat-ul-lil-alameen.

Conclusion

In this paper we have evaluated the legitimacy of celebrating the Mawlid-un-Nabi based on references from the Quran and two books of Hadith, Sahih Al-Bukhari and Sahih Muslim, which are considered as the most authentic Hadith books. The birth of other Prophets (peace be upon them) are specifically mentioned as special days in the Quran and the birthday of the beloved Prophet (peace be upon him) is thereby proven to be a special day (dalalah-al-nass). Special days are commanded by Allah almighty to be celebrated and proclaimed (mutlaq command). The Prophet (peace be upon him) himself celebrated his birthday by fasting and the Companions of the Prophet (Allah be pleased with them) used to gather in remembrance of Allah almighty and tell stories about the Prophet's (peace be upon him) life (sirah). Thus, celebrating Mawlid is not only permissible but actually encouraged by Allah almighty and the sunnah of the beloved Prophet (peace be upon him) and his Companions (Allah be pleased with them).

We are living in a time where we are getting further and further away from the sunnah of the Prophet (peace be upon him). We are so engaged in the worldly life, that praying five times a day becomes difficult and going to the Masjid even more challenging. In this time, more than any other time, we need to unite and inform the Ummah about the sirah and the sunnah of the Prophet (peace be upon him). We need to hold gatherings in which we tell our brothers, sisters and specially our children, our future, about the life of the Prophet (peace be upon him) so the love and respect for him (peace be upon him) can be passed on to the next generations. If arranging these gatherings at the occasion of e.g. Mawlid can attract more people and also non-believers to participate, it will only contribute to a greater purpose; calling people to Islam, educating our children and reminding the Ummah about the character of the beloved Prophet (peace be upon him).

*Table 1. Verses from the Quran**

Reference	Verse
Al-Imran 3:31	<i>(O Beloved!) Say: "If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is the Most Forgiving, Ever-Merciful."</i>
Al-Imran 3:164	<i>Indeed, Allah conferred a great favour on the believers that He raised amongst them (the most eminent) Messenger (blessings and peace be upon him) from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error.</i>
Al-Maida 5:101	<i>O believers! Do not ask about things (on which the Qur'an is quiet) for if they are disclosed to you, they may put you in strain (and you will be repelled by them). But if you enquire about them whilst the Qur'an is being sent down, they will be disclosed to you (i.e. fixated through revealing the commandments, but this will put an end to your choice of discretion, binding you to only one command). Allah has (so far) overlooked (these matters and questions), and Allah is Most Forgiving, Most Forbearing.</i>
Al-An'am 6:150	<i>"Say (to these polytheists): 'Produce your witnesses who would (come to) testify that Allah has forbidden this.' Then if at all they bear (false) witness, do not accept their testimony (but instead disclose to them their falsehood). Nor yield to the vain desires of those who refuse to accept Our</i>

Revelations as true and do not believe in the Hereafter and hold (false gods as) equal to their Lord."

Yunus 10:58 Say: (All this) is due to the bounty and mercy of Allah. So the Muslims should rejoice over it. This is far better than that they gather.

Maryam 19:15 And peace be on Yahya (peace be upon him) the day he was born, the day he dies, and the day he will be raised up alive!

Maryam 19:33 And peace be upon me on the day of my birth, the day of my demise and the day I shall be raised up alive!

Al-Ambiya 21:107 And, (O Esteemed Messenger (peace be upon him)) we have not sent you but as a mercy for all the world (alameen).

Al-Ahzab 33:56 Surely, Allah and His Angels send blessings and greetings on the Holy Prophet (peace be upon him). O believers! Invoke blessings on him and salute him with worthy salutation of peace abundantly.

Al-Qalam 68:4 And assuredly, you (peace be upon him) are placed high on the Most Glorious and Exalted (seat of) character.

Ad-Duha 93:11 And proclaim (well) the bounties of your Lord.

Al-Qadr 97:3 The Night of Destiny is better than a thousand months (in merit, blessings, reward and recompense).

* English translation by Dr. Tahir ul Qadri. Irfan ul Quran.

*Table 2. Ahadith from Sahih Al-Bukhari**

<i>Reference</i>	<i>Hadith</i>
<i>Sahih Bukhari, volume 1, book 2, hadith number 13</i>	<i>Narrated Abu Huraira:</i> <i>"Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children."</i>
<i>Sahih Bukhari, volume 1, book 2, hadith number 14</i>	<i>Narrated Anas:</i> <i>The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."</i>
<i>Sahih Bukhari, volume 2, book 15, hadith no 70</i>	<i>Narrated Aisha:</i> <i>Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand</i>

behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Sahih Al- Narrated Aisha:

Bukhari, volume 2, book 15, hadith number 72 Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Apostle !" It happened on the 'Id day and Allah's Apostle said, "O Abu Bakr! There is an 'Id for every nation and this is our 'Id."

Sahih Al- Narrated 'Abdullah bin 'Umar

Bukhari, volume 2, book 24, hadith number 553 The Prophet said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (p.b.u.h)." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah.

Sahih Al- Narrated 'Aisha:

Bukhari, volume 2, book 26, hadith number 662 *The people used to fast on 'Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka'ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Apostle said, "Whoever wishes to fast (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so."*

Sahih Al- Narrated Ibn 'Umar:

Bukhari, volume 3, book 31, hadith number 116 *The Prophet observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. 'Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.*

Sahih Al- Narrated 'Aisha:

Bukhari, volume 3, book 31, hadith number 117 *(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."*

Sahih Al- Narrated 'Aisha:

Bukhari,

volume 3, book Allah's Apostle ordered (the Muslims) to fast on the day of 31, hadith 'Ashura', and when fasting in the month of Ramadan was number 219 prescribed, it became optional for one to fast on that day ('Ashura') or not.

Sahih Al- Narrated Ibn 'Abbas:

Bukhari, The Prophet came to Medina and saw the Jews fasting on the volume 3, book day of Ashura. He asked them about that. They replied, "This 31, hadith is a good day, the day on which Allah rescued Bani Israel from number 222 their enemy. So, Moses fasted this day." The Prophet said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

Sahih Al- Narrated Al-Miswar bin Makhrama and Marwan:

Bukhari, Before embracing Islam Al-Mughira was in the company volume 3, book of some people. He killed them and took their property and 50, hadith came (to Medina) to embrace Islam. The Prophet said (to him, number 891 "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason).

Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his

people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it."...

Sahih Al- Narrated Anas:

Bukhari, The Emigrants and the Ansar started digging the trench volume 4, book around Medina carrying the earth on their backs and saying, 52, hadith "We are those who have given a pledge of allegiance to number 88 Muhammad that we will I carry on Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

Sahih Al- Narrated Anas:

Bukhari, On the day (of the battle) of the Trench, the Ansar were saying, volume 4, book "We are those who have sworn allegiance to Muhammad for 52, hadith Jihaid (for ever) as long as we live." The Prophet replied to number 208 them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity."

And Narrated Mujashi: My brother and I came to the Prophet and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

Sahih Al- Narrated Abu Huraira:

Bukhari, We were in the company of the Prophet at a banquet and a volume 4, book 55, hadith number 556 cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to

somebody else; go to Noah.' They will go to Noah and say; 'O Noah! You

are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to the

Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything). for you will be given."

Sahih Al- Narrated Anas bin Malik:

Bukhari, On the day of the battle of the Trench (i.e. Ghazwat-ul-volume 5, book Khandaq) the Ansar used to say. "We are those who have given 58, hadith the pledge of allegiance to Muhammad for Jihad (i.e. holy number 140 fighting) as long as we live." The Prophet , replied to them. "O Allah! There is no life except the life of the Hereafter: so please honor the Ansar and the Emigrants."

Sahih Al- Narrated Anas bin Malik:

Bukhari, Abu Bakr and Al-'Abbas passed by one of the gatherings of the volume 5, book Ansar who were weeping then. He (i.e. Abu Bakr or Al-'Abbas) 58, hadith asked, "Why are you weeping?" They replied, "We are weeping number 143

because we remember the gathering of the Prophet with us."
So Abu Bakr went to the Prophet and told him of that. The Prophet came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

Sahih Al- Narrated Aisha:

Bukhari, When the Muslims of Medina heard the news of the volume 5, book departure of Allah's Apostle from Mecca (towards Medina), 58, hadith they started going to the Harra every morning . They would number 245 wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr

bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal....

Sahih Al- Narrated *Al-Bara bin Azib:*

Bukhari, The first people who came to us (in Medina) were Mus'ab bin 'Umar and Ibn Um Maktum who were teaching Qur'an to the volume 5, book 58, hadith number 262 people. Then their came Bilal. Sad and 'Ammar bin Yasir. After that 'Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Apostle has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufassal.

Sahih Al- Narrated *Aisha:*

Bukhari, That once Abu Bakr came to her on the day of 'Id-ul-Fitr or 'Id volume 5, book 58, hadith number 268 ul Adha while the Prophet was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet said, "Leave them Abu Bakr, for every nation has an 'Id (i.e. festival) and this day is our 'Id."

Sahih Al- Narrated *Ar-Rabi':*

Bukhari, (the daughter of Muawwidh bin Afra) After the consummation volume 7, book 62, hadith number 77 of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started

beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr.

One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

Sahih Al- Narrated 'Abdullah bin Hisham:

Bukhari, We were with the Prophet and he was holding the hand of volume 8, book 'Umar bin Al-Khattab. 'Umar said to Him, "O Allah's Apostle! 78, hadith You are dearer to me than everything except my own self." The number 628 Prophet said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then 'Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet said, "Now, O 'Umar, (now you are a believer)."

* English translation by M. Muhsin Khan, 1st edition, 2009, version 0910112346244624-21.

*Table 3. Ahadith from Sahih Muslim**

<i>Reference</i>	<i>Hadith</i>
<i>Sahih Muslim</i> , 'A'isha reported:	
book 4, chapter 168, hadith number 1938	<i>Abu Bakr came to see me and I had two girls with me from among the girls of the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu'ath. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (may peace be upon him) and this too on 'Id day? Upon this the Messenger of Allah (may peace be upon him) said: Abu Bakr, every people have a festival and it is our festival (so let them play on).</i>
<i>Sahih Muslim</i> , 'A'isha reported that	
book 4, chapter 168, hadith number 1940	<i>Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (may peace be upon him) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace be upon him) uncovered (his face) and said: Abu Bakr, leave them alone for these are the days of 'Id. And 'A'isha said: I recapitulate to my mind the fact that once the Messenger of Allah (may peace be upon him) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport.</i>
<i>Sahih Muslim</i> , 'A'isha reported:	
book 4, chapter	

168, hadith *The Messenger of Allah (way peace be upon him) came (in my number 1942 apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of the Messenger of Allah (may peace be upon him)! The Messenger of Allah (may peace be upon him) turned towards him and said: Leave them alone. And when he (the Holy Prophet) became unattentive, I hinted them and they went out, and it was the day of 'Id and negroes were playing with shields and speare. (I do not remember) whether I asked the Messenger of Allah (may peace be upon him) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.*

Sahih Muslim, 'A'isha (Allah be pleased with her) reported that book 6, chapter 19, hadith 2499 *the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger of Allah (may peace be upon him) also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said: He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.*

Sahih Muslim, 'A'isha (Allah be pleased with her) reported. book 6, chapter 19, hadith number 2501 In the pre-Islamic days fast was observed on the day of Ashura, but with the advent of Islam (its position was ascertained as that of a voluntary fast). Then he who wished to fast fasted, and he who liked to abandon it abandoned it.

Sahih Muslim, 'A'isha (Allah be pleased with her) reported that book 6, chapter 19, hadith number 2502 the Messenger of Allah (may peace be upon him) had ordered to observe fast (on 'Ashura) before the fasting in Ramadan was made obligatory. But when it became obligatory, then he who wished fasted on the day of Ashura, and he who wished did not observe it (on that day).

Sahih Muslim, Abdullah b. 'Umar (Allah be pleased with them) reported that book 6, chapter 19, hadith number 2504 (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (may peace be upon him) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (may peace be upon him) said: 'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

Sahih Muslim, Ibn Abbas (Allah be pleased with both of them) reported that book 6, chapter 19, hadith number 2518 when Allah's Messenger (may peace be upon him) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said: It

is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Apostle of Allah (may peace be upon him) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

Sahih Muslim, Ibn'Abbas (Allah be pleased with both of them) reported that book 6, chapter the Messenger of Allah (may peace be upon him) arrived in 19, hadith Medina and found the Jews observing fast on the day of number 2520 'Ashura. The Messenger of Allah (may peace be upon him) said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed.

Sahih Muslim, Abu Qatada al-Ansari (Allah be pleased with him) reported book 6, chapter that 33, hadith the Messenger of Allah (may peace be upon him) was asked number 2603 about his fasting. The Messenger of Allah (may peace be upon him) felt annoyed. Thereupon 'Umar (Allah be pleased with him) said: We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as

a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother David (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me, (and he further) said: Three days' fasting every month and of the whole of Ramadan every year is a perpetual fast. He was asked about fasting on the day of 'Arafa (9th of Dhu'l-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he said: It expiates the sins of the preceding year. (Imam Muslim said that in this hadith there is a narration of Imam Shu'ba that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in reporting).

Sahih Muslim, Abu Qatada Ansari (Allah be pleased with him) reported book 6, chapter

33, *hadith that Allah's Messenger (may peace be upon him) was asked number 2606 about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.*

Sahih Muslim, Agharr Abi Muslim reported: I bear witness to the fact that book 35, both Abu Huraira and Abu Sa'id Khudri were present when chapter 11, Allah's Messenger may peace be upon him) said: The people hadith number do not sit but they are surrounded by angels and covered by 6520 Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him. This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Sahih Muslim, Abu Sa'id Khudri reported that book 35, Mu'awiya went to a circle in the mosque and said: What makes chapter 11, you sit here? They said: We are sitting here in order to remember Allah. He said: I adjure you by Allah (to tell me hadith number whether you are sitting here for this very purpose)? They said: 6521 By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of Allah's Messenger (may peace be upon him) is the narrator of so few ahadith as I am. The fact is that Allah's Messenger (may peace be upon him) went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and

He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (the Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and he informed me that Allah, the Exalted and Glorious, was talking to the angels about your magnificence.

* English translation by Abd-al-Hamid Siddiqui, 1st edition, 2009, version 0911052238593859-30.

References

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- 2 Al Quran, Al-Anam (6:150)
- 3 Al Quran, Maryam (19:15)
- 4 Al Quran, Maryam (19:33)
- 5 Al Quran, Al-Ambiya (21:107)
- 6 Al Quran, Al-Imran (3:164)
- 7 Al Quran, Yunus (10:58)
- 8 Al Quran, Ad-Duha (93:11)
- 9 Al Quran, Al-Ahzab (33:56)
- 10 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 5, book 58, hadith no 245.
- 11 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 5, book 58, hadith no 262.
- 12 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 2, book 15, hadith no 70.
- 13 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 5, book 58, hadith no 268.
- 14 Muslim ibn al-Hajjaj. Sahih Muslim, book 4, chapter 168, hadith no 1938.
- 15 Muslim ibn al-Hajjaj. Sahih Muslim, book 4, chapter 168, hadith no 1940.
- 16 Muslim ibn al-Hajjaj. Sahih Muslim, book 4, chapter 168, hadith no 1942.
- 17 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 2, book 15, hadith no 72.
- 18 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 5, book 58, hadith no 268.
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- 25 Muslim ibn al-Hajjaj. Sahih Muslim, book 6, chapter 19, hadith no 2518.
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27 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 3, book 31, hadith no 117.

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31 Muslim ibn al-Hajjaj. Sahih Muslim, book 6, chapter 19, hadith no 2502.

32 Muslim ibn al-Hajjaj. Sahih Muslim, book 6, chapter 19, hadith no 2504.

5 Al Quran, Al-Ambiya (21:107)

33 Muslim ibn al-Hajjaj. Sahih Muslim, book 6, chapter 33, hadith no 2603.

34 Muslim ibn al-Hajjaj. Sahih Muslim, book 6, chapter 33, hadith no 2606.

35 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 2, book 24, hadith no 553.

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37 Al Quran, Al-Imran (3:31)

38 Al Quran, Al-Qalam (68:4)

39 Muhammad ibn Isma`il al-Bukhari al-Ju`fi. Sahih Al-Bukhari, volume 1, book 2, hadith no 13.

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44 Muslim ibn al-Hajjaj. Sahih Muslim, book 35, chapter 11, hadith no 6521.

45 Muslim ibn al-Hajjaj. Sahih Muslim, book 35, chapter 11, hadith no 6520.

46 Al Quran, Al-Qadr (97:3)